

they are loaded, but which so few know how to do. Then, having led men to the love and trust of Jesus, being taught to tremble at the fearful nature and result of *all sin*, let them lead men on to true repentance, and a superstructure of holy living, built upon this foundation of holy faith.

But if I simply differ in opinion from your correspondent as to the early part of his letter, I must say that it was with sorrow that I read the latter part. He has used words, which, from my point of view, approach, *yea*, are a reproach against God Himself, and which, to my mind, considering the awful holiness and purity of God, and the awful reverence in which He must be held by His creatures, are rank blasphemy.

The honour due unto the name of Jesus, from my point of view, forces me to speak. It seems to me to be nonsense to say that the wine mentioned in the Bible was not intoxicating.

In the New Testament, wine is frequently spoken of, and drunkenness is frequently condemned. By what did men become intoxicated? Whiskey and brandy, &c., did not exist. Wine was the drink.—wine was intoxicating. I refer you to a few passages in the New Testament. In Ephes. v., 18, we read, "be not drunk with wine wherein is excess." The word in the original is "*oinos*," and this is the same word used in the account of the miracle at Cana of Galilee, of the wine made by our Lord. If the wine (*oinos*) taken to excess, in St. Paul's time, produced drunkenness, it was intoxicating, and I imagine that the same thing possessed the same properties in our Lord's time only a few years before. Again, in 1 Tim. iii., 3. St. Paul instructs St. Timothy as to the character of a Bishop, and amongst other things, he says "not given to wine," (*par-oinos*.) Why? Because it was intoxicating. Who can doubt it? They accused Jesus of being a wine-bibber (*oino-potes*), a man who indulged too freely in intoxicating drink. There was the reproach. I might go through a great number of passages, all teaching the same thing, viz., that the wine (*oinos* is the word ever used) was intoxicating, as St. Paul says, and by reason of which he warns men against its excessive use.

Again, if your correspondent will consult "Liddell and Scott's Greek-English Lexicon," he will read this—"oinos, the fermented juice of the grape, used very frequently from Homer downwards. In Homer, it is "*melas*" (black), or "*eruthros*" (red), and is praised as fiery or sparkling, &c." I imagine that this authority, as to the meaning of the thing called "*oinos*" (wine) in the New Testament, is quite as good as any that can be called forward by Mr. Taylor.

But, as I have said, it was wine (*oinos*) that the Lord Jesus made at the marriage feast, it was the same thing that St. Paul speaks of. What then is to be said of the language used by your correspondent in his letter, when, after speaking of God as the giver of good things, he repudiates the fact that He could give wine, because, at the last it biteth like a serpent and stingeth like an adder, without "virtually to place the Holy Jesus on a lower level of morality than any of you that is a father, being evil." I shudder at such language. The awful Deity acts, and shall a man, a mere worm become the judge of those actions? Is wine the only thing in God's creation by which man may be injured? From the time that God placed in the midst of the garden the tree bearing the forbidden fruit, by the eating of which our race fell, have there not been many things created for man's use or trial which may be the source of injury to him? What greater gift to men than the gift of reason! Still, do not multitudes use it for the purpose of denying the very God who gave it? And have there not been dangerous reptiles, and savage beasts, and poisonous fruits, and subtle poisons, all the work of His creation, to be used by men in a proper way, for their use and His eternal

glory! And has God degraded Himself by any of these? Has He lowered Himself to "a lower level of morality" than sinful men?

It was the inspired Psalmist who could raise His soul in thankfulness to God for the "wine that maketh glad the heart of man"; it was a St. Paul who could advise a youthful Bishop, his son in the faith, to "drink a little wine for his stomach's sake", but it is left to your correspondent to say, that God by giving wine "lowers Himself to a lower level of morality" than sinful man.

Again, he quotes a number of passages to prove that they mixed the wine with water. That is true. But why did they do it? They did it to make it less intoxicating, as respectable people would do who wishes to avoid drunkenness. But does it follow that every man did so? Were there no shameless men among them? Or could not the diluted drink be taken in sufficient quantities to produce intoxication? Certainly, or why the warnings against drunkenness and the excessive use of wine.

My letter is very long, I should like to say much more. But if you will kindly insert this, and permit me in another letter to continue the subject, I will go into the old Testament argument, and I think prove that the Hebrew no more than the Greek represents a non-intoxicating drink, and conclude with a few words expressing why I repudiate as blasphemy such an assertion as this, that "the Holy Jesus virtually placed Himself on a lower level of morality than you which is a father being evil" because He created "wine that maketh glad the heart of man," and in the love of a perfect human heart, and sympathy, contributed to the enjoyment of His creatures, by making wine ("oinos the fermented juice of the grape", Liddell and Scott.) to be used and not abused by those who with mirth and laughter kept the marriage feast at Cana of Galilee.

W. HOTES CLARKE.

A NUMBER of interesting letters have been crowded out this week.

WE wish to call the attention of our correspondents to the fact that, as we go to press early in the week, all communications should be sent in, as a rule, not later than the Saturday night previous to the day of publication.

PERSONALS.

HIS LORDSHIP BISHOP PETERKIN, of West Virginia, arrived in Halifax by the Mail Steamer from Baltimore, on Sunday morning last.

THE REV. HENRY J. WINTERBOURN's address has been changed, and he is now to be found and addressed at 210 Brunswick Street.

THE REV. A. S. HILL WINSOR has removed from Herring Neck, to the Mission of Burin, Newfoundland, and requests all communications to be addressed accordingly.

SUBSCRIPTIONS RECEIVED.

(Continued.)

The Lord Bishop of Newfoundland, St. Johns, Nfld; N. Y. Mott, do., do.; Rev. A. Heygate, do., do.; Frederic Collier, do., do.; J. W. Hayward, do., do.; George Atkins, East Quoddy, Halifax, Co. N. S.; Jewers, do., do.; Mrs. Archibald, Govt. House, Halifax, N. S.; Wm. G. Pinkney, Sand Beach, Yarmouth, N. S.; Rev. C. C. Wiggins, Shelburne, N. S.; Hon. N. W. White, do., do.; Mrs. E. Ryerson, Annapolis, N. S.; Peter Jollimore, Terence Bay, Halifax, N. S.; Miss Gaumon, Laurence-town, Halifax, Co. N. S.; Rev. W. Ross Brown, Iron Hill, Que.; Rev. Henry Sterns, Tusket, N. S. (5); R. C. Fuller, Amherst, N. S.; Wm. Brightman, do., do.; Edward Rothwell, Harvey Place, St. John's Newfoundland, Rev. J. P. Massiah, Rose Blanche, do.; Rev. John Bishop, Belloram, do.; Rev. F. R. Murray, St. Johns, do. (2); Rev. J. F. Phelps, do., do.; J. W. Withers, Harvey, Place, do., do.; Mrs. Alexander, Yarmouth, N. S.

(To be Continued.)

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GEO. W. FRASER, Esq., Agent North
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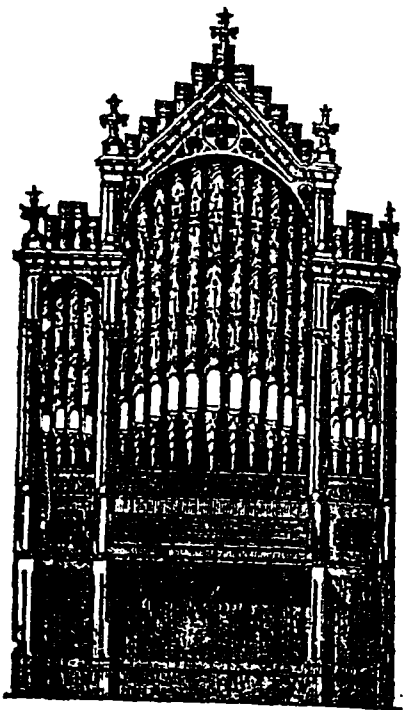
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